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ABSTRACT

These four conference papers from the Biennial Conference on Postsecondary Education for Persons who are Deaf or Hard of Hearing focus on staff development and administrative issues for postsecondary personnel working with students with deafness or who are hard of hearing. The first paper, "Mentorship for the Working Interpreter" (Caroline Preston), describes a mentorship program at the National Center on Deafness that is designed to develop interpreter skills through an ongoing relationship between a mentor interpreter and a student interpreter. The second paper, "Time to Change Hats: The Changing Role of the Disability Services Provider" (Janet White), discusses teaching students problem solving using the control theory that emphasizes taking responsibility for one's behavior and the consequences. The use of reality therapy is also described. "Leading into the 21st Century" (Carol Kelley and Alois Wolverton), addresses management and leadership in the workplace. Employee motivation and bloopers of bosses are discussed. The final paper, "The Unwritten Curriculum: Teaching Deaf Students in the '90s" (David A. Stewart), takes a broad look at the cultural mosaic that students with deafness bring to the classroom and identifies some strategies that teachers can use to be sensitive to this multitude of cultures. (Some of the papers include references.) (CR)

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Focusing on Staff Development and Administrative Issues

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1996

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EC 305955

Mentorship for the Working Interpreter

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Abstract

Interpreters employed with the National Center on Deafness (NCOD) are offered the opportunity to participate in an employee mentorship program. This program has proven to be highly effective as a means of professional upgrading and skill maintenance. The concept of a formalized mentoring program is new to the field of interpreting, and has created a ground-swell of enthusiasm.

During the academic year, interpreters of any level of skill may request a mentorship. At the beginning of the semester they are assigned to a Mentor, and participate in the process of program orientation, pre-diagnosis of skills, definition of goals and objectives, assessment, review of the mentorship experience, post-diagnosis and, finally, future recommendations. The mentorship team confers to develop mentoring and diagnostic strategies. Mentors may also participate as mentees to further enhance their experience.

This presentation will provide a complete overview of the employee mentorship process and provide you with the necessary information and background to establish similar programs.

Program Review

This mentorship program is designed to develop interpreter skills through an ongoing relationship between a mentor interpreter and a mentee interpreter. Additionally, the program provides an orientation to the role and function of the interpreter in the academic setting. The program is characterized by an experienced interpreter acting as a mentor to newly hired or continuing employees. This model has proven to be a successful method of training for the National Center on Deafness (NCOD) and is recommended as a model to other programs.

Purpose

- To continuously upgrade the quality of interpreting services provided at CSUN;
- To provide employees with the opportunity to build skills by participation in a long term, ongoing relationship with a mentor;
- To provide employees the opportunity to initiate a self improvement plan (while a mentorship may be recommended by a supervisor, the success rate is greater when it is employee initiated);

- To provide newly hired employees with a semester-long orientation to the role and function of the interpreter in an academic setting guidance from a mentor is also helpful with tasks such as completing payroll documents;
- To offer employees opportunities to earn in-service credit (required for pay increases), preparation for certification, or certification maintenance;
- To provide individualized, private training for a full semester, free of charge to employees;
- To recruit potential employees; and
- To build collegiality.

History

In 1964, the NCOD program was established. The two interpreters that were hired mentored each other. The life long earning adage taught to us by Virginia Hughes has remained the philosophy of the interpreting staff at NCOD. As a result of hosting interns from various interpreter preparation programs, a NCOD staff interpreter requested that the same type of experience be arranged for her. She had specific skill building in mind, i.e. developing use of classifiers in the scientific curriculum. In 1984, NCOD began offering this experience, then called *practicum*, to its employees. Experienced interpreters were called *master interpreters* and the participants were called *practicum interpreters*. Our program has been in operation for over 10 years evolving to the current mentorship for the working interpreters of NCOD. Recently, we published our first handbook.

Criteria for Mentor Selection

Mentors must meet the following criteria:

- employment with the NCOD for a minimum of one year
- achievement of level 3 or above on the NCOD pay scale
- approval of the mentorship team
- demonstration of knowledge of the requirements for a successful interpretation
- reliability in attendance/work record
- ability to work well with others
- completion of an approved diagnostic training for mentors
- model and explain the policies of the NCOD and procedures of classroom interpreting
- assist other interpreters in improving their interpreting skills and professional behavior by modeling the necessary skills
- conduct training seminars on various aspects of interpreting offered by the NCOD

- currently improve their own interpreting skills by working with another mentor interpreter, reading professional journals, attending seminars and meetings sponsored by professional organizations
- function as an exemplary interpreter to the university community. Be regarded as a model practitioner to interpreting colleagues
- possess or be a candidate for the currently recognized professional certification

Role of a Mentor

The mentor should be able to explain the policies of NCOD, procedures of classroom interpreting and respond to questions and concerns of the mentee. During the mentorship process, mentors provide the following services: diagnosis of interpreting skills, goal setting, provision of alternative suggestions for skill enhancement, and professional behavior. Mentors are expected to conduct seminars on various aspects of the interpreting process. The NCOD offers bi-monthly seminars, an annual three day symposium and various special programs that mentors are expected to attend. Mentors often request an opportunity to improve their own mentoring skills by becoming a mentee.

Mentor Training

Mentors may train by observing another mentorship process. They may request that another mentor observe them working with a mentee and provide feedback. Additionally, mentors are required to attend an annual diagnostic training session titled, "How To Mentor". Mentors are strongly encouraged to attend the Regional Interpreter Training Consortium's Mentor Training Program to enhance their skills. The mentorship team meets approximately three times per semester to discuss strategies.

Program Participation

The NCOD has approximately 11 mentors and 40 mentees each semester. Encouraging interpreters to participate in the program is easy and the experience of private, individualized training from experienced mentors is an inspiring learning opportunity. Further, the mentorship experience is an entire semester, free of charge and provides in-service credit toward a pay increase. Mentorships may also be customized to the interpreter's needs, such as, theater or conference mentorships.

Participants

Mentorship participants must be employees of the NCOD. For the new employee, mentoring provides an excellent orientation to CSUN. After the initial mentorship experience, employees may continue the program. Priority is placed on new employees, while seasoned interpreters may work on Sign-to-English skills or prepare for the R. I. D. evaluations.

Program Structure

The mentorship experience begins with the mentee arranging a pre-mentorship diagnostic videotape. The mentee may provide his/her own tape, allowing a chronological study of individual progress, or NCOD will provide a videotape. Deadlines for completion of tapes are strictly enforced. Interpreters failing to meet the deadline lose their reservation for a mentorship.

Two weeks prior to the start of the semester, all mentors meet and are assigned a mentee. The mentors receive the mentee's videotape and are briefed on the background of the mentee. Mentors then watch the videotape and diagnose the production of the mentee in order to prepare goals and objectives. One week prior to the start of the semester, a mentorship orientation is held. All first time participants are expected to attend for a full introduction to the mentorship experience. The meeting encompasses training that includes the full benefits of mentoring, including modeling of the mentorship process and tips on notetaking and observing. Following this training, mentors and mentees are introduced and meet individually. Key points of this first meeting include:

- discussion and goal setting
- completing the mentorship contract
- expectations
- reviewing the diagnostic tape
- strategies for the interpreting assignment
- establish a weekly meeting schedule

Mid-semester, mentors meet to discuss areas of concern, training techniques, strategies for successful interpretation processes and the progress of their mentees. At the end of the semester, mentees arrange to make a post-mentorship diagnostic videotape. This will be reviewed by the mentor to determine achievement of previously stated goals and to establish new goals for future training. This review will be made in writing, placed in the mentee's file, and a copy is mailed to the mentee.

Conclusion

Although each interpreter service program will have its own goals for its interpreters, the NCOD Mentorship Program has proven to be an invaluable training tool. We encourage you to consider establishing a mentoring process at your institution. We will be happy to assist you.

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Time to Change Hats: The Changing Role of the Disability Services Provider

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As I wake up to face the day, I never know what role I'll play--
There is motivator, counselor, professor and nurse.
I'm supposed to be an expert on anything that hurts.
I'm a mathematical genius, a very wise and frugal spender,
A brilliant conversationalist, a faithful JSU defender.
Now as the Case Manager, I cover every base,
Every kid is passing, and every graduate placed.
I've been a brownie, a cub scout, and an eagle; I've mastered every test.
I've been a den mother, a band mother, a completely worn-out mother,
But I've ranked among the best.
My hair should always look just right, my skirt should never be too tight.
Fashion-wise, curvaceous, and witty; creative, energetic, thrifty and pretty.
I'm a politician--par excellent--wine and dine--quite delightful,
But because I keep expense accounts, I choke on every biteful.
Parents think I'm a saint at meetings, but maybe my IQ is just low.
Would Disabled Student Services really fold without me, and close its doors if I said no?
Let's see--there is my caseload and there is good ole LS 102,
Afternoon sessions, and conference calls at 2:00.
There're committees every Monday, and lunch at Tuesday noon;
Now they want me back at school for the PhD real soon.
I'm an expert comedienne--you can count on me for laughs.
Endorphines you know can save the day.
Jokes are nice, but better still would be a hike in pay!
I do plan to go to summer school and work on that degree,
But that's after all the kids leave home if it's 2023!
I'm a wife, a chauffeur, a mother, a psychologist and a sexy red-hot lover.
I'm a gourmet who really gallops from one job to another.
If I can keep my sanity, I'll do just fine.
But I need to ask one question--
Are all these hats really mine?

This poem portrays the many different roles in which we find ourselves. As parents, spouses, and professionals we have to change our hats frequently to meet the needs of our families. Because there is a crisis in education, we also need to expand our role from the dissemination of information to a much broader perspective. Our society faces many serious problems such as poverty, single parent homes, and alcoholism and its affect on the family. College students today face problems such as the epidemics of HIV and other sexually transmitted diseases, substance abuse, sexual assault, and unwanted pregnancy which are all related to behavior and relationships. It may not be so much a lack of knowledge in these areas as much as the absence of identity and personal values. Many problems in the classroom seem to be conflicts in interpersonal relationships and group dynamics.

What am I saying? The education professional needs to become more aware and responsive to the psychological and social needs of the student. "We are faced with the arduous task of educating disillusioned adolescents who have for a variety of reasons become 'homeless' in the sense that they are the living, breathing, symbols of the greatest single tragedy in America in this past generation -- the complete and tragic breakdown of the American family" (McGready, 1991).

There are no cookbook answers or magic cures to "fix" the problem as we approach the 21st century. The conclusion that we draw from this is not one of despair because we can't fix them all, but rather one of hope that we can make a deliberate will choice to make a difference in the life of one. Indifferent people don't make a difference. Are you making a difference?

You are in other peoples' tapestries whether you want to be or not. The question is do you want to be a vibrant color or insignificant thread? We at Disabled Student Services have recognized that the role of once "academic support service provider" has now evolved into "counselor" with a little "c." Through extensive training in Control Theory/Reality Therapy, we as staff members within DSS feel more skilled in a process which empowers students to take more control of their lives. Originally my training was to prepare me with skills to more effectively help my students. We could not afford to hire a counselor, so we decided to get training and become "counselors" ourselves.

The goals I have for today's session are:

- Define and explain the psychological model Control Theory.
- Model the skills involved in Reality Therapy (RT).
- Show how RT is a self-help tool used in growing personally, in coping with adversity, and in gaining more effective control of our own lives.

Control Theory is a psychological model founded by William Glasser (1985) that contends:

- all behavior is total
- all behavior is internally motivated
- all behavior is our best attempt at the time to get our basic (genetically encoded needs met)

All we can do is behave; however, we have choices as to how we behave. Control Theory places responsibility on the individual to take effective control of his/her life.

Control Theory in that tenet alone may be hard for some of us to swallow because we live in a world that says, "It's not my fault." If we admit that we choose our behavior, then we are held accountable for our choices. There are only two choices: victim choices and responsible choices. Life is like a rushing river, and we are in a boat. The white water moves everything down the river -- twigs, boats, people. We can go against the current and move upstream, but that takes action. We have to pick up the paddle called personal responsibility and start rowing. The choice "to go with the flow" is a victim choice and blame is frequently used in order to compensate for the guilt of irresponsible behavior such as poverty, abuse, alcoholism, etc.

There are two kinds of people: balcony and basement people. What are you? What do you want? The first step in becoming the vibrant color that you want to be is to become proactive. All behavior is internally motivated, purposeful, and total, and is, at the time, our best attempt to get our needs met. People choose, machines react.

Become Proactive

What do you want? Recognize that you are the one who decides if you live with a stacked deck or if you deal your own cards. To live proactively means to make decisions based on what is responsible, right and reasonable regardless of how you feel. To live reactively means to make decisions based on how you feel regardless of what is responsible, reasonable and right. Your self-image controls your life.

Our wants drive our cars and we control where we go. We are in the driver's seat of our behavior car. Think of yourselves as a car that is being driven by an engine representing the 5 basic needs. Each of the four wheels represents a different part of our total behavior: acting, feeling, thinking, and physiology. Carry that a bit further in that where we go depends on our wants. We drive, using the steering wheel that represents our wants. However, our wants depend on what kind of fuel we have. Is the fuel quality or just generic?

Ironically, as we speak of cars, it was Henry Ford who said, "Whether you think you can or can't, you're always right." Your mind can only entertain one thought at a time. Fear is the emotional darkroom where negatives are developed. Remember that all behavior is total. Which behavior do you have the most control over?

What Are You Doing?

Now that you have decided that it is up to you to decide which hat to wear, it is time to consider what you are doing. Look at your roles. What are the behaviors associated with each role? What are you doing? Let's say you want to be in your students' balcony or quality world. How do we get there? As educational professionals, as parents, as friends, we cannot control anyone -- we can only influence, and the only way we can influence is to be need-fulfilling. There are two components to Reality Therapy: the counseling environment and the procedures that lead to change. Think for a minute about those who are in your balcony. How did they get there? The key word is involvement. They made an investment into your life. The key to a person's quality world in order to influence is called involvement.

Is What You Are Doing Working?

You know what you want, but are you getting it? In your private lives as well as your professional lives, in our relationships to your students and your clients, are you a strength builder/balcony person or are you a punisher? A buddy? A guilter? A monitor or controller? The question becomes, "Is what you are doing

working?" Once we understand and accept the fact that we choose our behavior, we learn that we can choose more effective behavior.

What will you do differently?

If the what you are doing is not working, then changes should be considered. This is the planning stage. Why should our plan for ourselves or our students be simple, attainable, measurable, repetitive, immediate and consistent? Because many of our students, clients, and friends have what Glasser (1972) calls the failure identity. "A person with a failure identity is one who lacks a concept of himself as a loved and worthwhile individual and will not work for any long-term goals. Long term goals seem foreign to a person just trying to feel comfortable today and tomorrow" (Glasser, 1972). Therefore, it is during the planning stage that we must stage the atmosphere for success by making a plan so simple that the person can experience some measure of success. We must help students see that if they keep doing what they are doing, they will keep getting what they are getting and that is not what they want.

Another cardinal rule is RT is "Don't accept excuses." The only way we can get our scales of wants and needs balanced is to do what is responsible. When scales are out of balance, excuse-making is not a responsible behavior and has no weight on the scales. Reality therapy is a counseling technique that allows the counselor to be a strength-builder who helps clients clarify wants, evaluate present behaviors, and establish plans that lead to change.

Within Disabled Student Services, two of hats I wear are instructor and case manager/counselor. In LS102 I teach problem solving through Control Theory and have developed an approach to assist students using the acronym ACCEPT.

A -- accept that your choose your behavior, and you are responsible for its consequences

C -- clarify your wants

C -- connect your wants to your behaviors

E -- evaluate if your present behavior getting you what you want

P -- prepare a plan for change

T -- try it!

As case manager/counselor, I have the opportunity to apply the skills of Reality Therapy to the counseling environment. To help me remember the process, I use WII-FM.

W -- win through involvement

I -- investigate the quality world (what do you want?)

I -- investigate present behavior (what are you doing?)

F -- facilitate self-evaluation (is it working?)

M -- make a plan for change

Now what have we learned?

1) We have learned that Control Theory is a psychological model that places responsibility on the individual. People are responsible for their behavior -- not society, not heredity, not past history. People can change and live more effective lives. People behave for a purpose: to mold their environment as a sculptor molds clay, to match their own inner pictures of what they want.

2) We have learned about the behavior car. What are the 4 components of behavior? Which part do we have the most control over?

3) We have learned to use questions to help us work through our own behavior as well as those of others.

4) And lastly, we have learned that some of our hats may not be appropriate; and it is up to us to change them. A nurse's hat will not work at a demolition site. It's time to evaluate: if what you're doing is not working -- change hats!

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Leading into the 21st Century

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Our paper will focus on management and leadership as it applies to the world of work. We will be discussing the worker/manager relationship. However, the techniques, suggestions and ideas that we include will apply to almost any area of leadership that involves assisting in the growth and development of individuals.

Up front we want to clarify that we do not claim to be experts in the field of management/leadership. I became program coordinator in 1987, and a couple of years later Alois accepted the interpreter coordinator position. Mainly through the process of trial and error, we progressed to what we consider a quality management team. We are convinced of the value of teams and are now doing a lot of teambuilding with the staff.

What we plan to do today is share some of our learning experiences (what has worked for us and what has not). In addition, we will focus on some of the current, pertinent leadership and management information gleaned from courses, workshops, books and tapes.

From the beginning, we found that managing or leading was not as easy as we thought it would be. We therefore had a lot of "learning" experiences. The following five items are examples of "Bossing Bloopers":

- **Swim with the Shark** "If you plan to swim with this shark, it is *my* way or *no* way."
- **Seagull in Flight** "I'll quietly observe until I catch you doing something wrong. Then I'll fly in, dump on you, and fly off."
- **Little Red Hen Squawk** "If you won't help me and do it my way, I'll just do it all myself."
- **Turtle In A Shell** "If you have a problem, I'll just hide in my office, ignore it and hope it goes away."
- **Warm, Fuzzy Teddy Bear** "I want everybody to like me. All my decisions about everything will be made to achieve your acceptance and approval. Let's have a warm, fuzzy workplace."

As program coordinator, I discovered that "bossing" techniques did not work. I persistently tried to find the right style. Fortunately, I had a supportive administrator who recognized that I truly wanted to become a good leader and develop a quality program. With his help I finally arrived at the conclusion that I could not make anyone do anything. My focus had been on trying to change them (the staff). What I was doing was not working, so I had to change me. Funny, when I became better, so did they.

Two major things happened that helped me make the change from the bossing/authoritarian type to more of a participatory style. I attended a program at San Diego State University and received a certificate in leadership training. I also received training at Mississippi College and became certified in Control Theory/Reality Therapy/Quality Management (CT/RT/QM).

During the two years that I was in training, Dr. William Glasser wrote and published *The Control Theory Manager* which integrated Control Theory with W. Edwards Deming's Total Quality Management. The idea of quality lead management came alive for me through this book. The training was the easy part. The continued process of putting what I learned into practice has been much more difficult. All along I had a vision--to provide high quality services to develop and maintain a successful model program; however, my dilemma was finding a way to manage people to produce quality services. How could I get the staff to accept the vision of a quality program as their vision, too?

One of the first things I learned is that we are all tuned to the radio station WII-FM -- What's In It For Me?. Workers will not see "what's in it for them" unless the work satisfies their basic survival and psychological needs.

According to Dr. Glasser, human beings are motivated to fulfill needs and wants. The human needs are common to all while wants are unique to each individual. The five basic needs as described by Glasser include:

1. Survival: the physiological need for air, food, shelter, etc.
2. Freedom: the need to make choices, to live without undue restraints
3. Power or Achievement: the need for accomplishment and recognition--a sense of being in charge of one's own life.
4. Love and Belonging: the need for involvement with people, to love and be loved, to affiliate and bond with other people
5. Fun: the need to enjoy life, to laugh, to see humor and to learn.

The more need satisfying the work is, the better the quality of the work. Think for a moment how your job meets your basic needs. Think what your employees would say about how the work meets their basic needs.

The word "quality" has been mentioned several times throughout the presentation so far. We really have not defined it yet. Someone said "It is like pornography, hard to define but you know it when you see it."

In *The Control Theory Manager*, Dr. William Glasser describes the conditions for quality in the workplace:

1. A warm, supportive work environment that builds trust;
2. Workers are only asked to do useful work;
3. Workers are encouraged to give input for improvement which promotes a sense of ownership;
4. Workers are asked to do their best; and
5. A self-evaluation process is in place.

How Do You Know If Something Is Quality?

The characteristics of quality are as follows:

- It always feels good.
- It can always be improved.
- It lasts.

We have discussed the conditions for quality in the workplace and the characteristics of quality. However, the way we manage people probably has the most effect on work quality. The bloopers in the beginning demonstrated that boss management does not produce quality. Lead management does.

A Comparison of Boss and Lead Management

In *The Control Theory Manager*, Glasser offers a comparison between boss-managers and lead-managers. *Boss-managers* set the task and the standards for what the workers are to do, usually without consulting the workers. Bosses do not compromise; the worker has to adjust to the job as the boss defines it or suffer any consequences the boss determines. *Lead-managers*, however, engage the workers in an ongoing honest discussion of the quality of work that is needed for the program to be successful. They not only listen but also encourage their workers to give them any input that will improve quality.

Boss-managers usually tell, rather than show, the workers how the work is to be done and rarely ask for their input as to how it might possibly be done better. *Lead-managers* show or model the job and work to increase workers' sense of control over the work that they do.

Boss-managers inspect the work or designate someone to do it. Because the boss does not involve the workers in this evaluation, they do only enough to get by; they rarely even think about what is required for quality. *Lead-managers* teach the workers to inspect or to evaluate their own work for quality with the understanding that they know what high quality work is.

Boss-managers create a workplace in which the workers and managers are adversaries because coercion is used to try to make the workers do as they are told. *Lead-managers* continually teach the workers that the essence of quality is constant improvement. The lead-manager's main job is as a facilitator -- doing everything possible to provide the workers with the best tools and a friendly, non-coercive, non-adversarial atmosphere in which to work.

Lead Management During Times of Change

We think that a change to lead management is vital if we are to survive and thrive in the 21st century. Why? In case you haven't noticed, the 1990's has been a time of rapid, unpredictable, nerve-shattering change. The old ways and rules that worked in a slower paced world are no longer effective.

In the past one could start with a company and remain until retirement even if the work performance was mediocre. Loyalty was rewarded with job security. This is no longer true. The trend today of downsizing, merging, cutbacks, layoffs, and budget slicing has directly or indirectly affected most of us.

We are also witnessing changes in work styles, economic conditions, technology, corporate structures, global communications, lifestyles, and environmental responsibilities. Robert Kriegel and Louis Patler, the authors of *If It Ain't Broke, BREAK IT!* stated, "The one thing we can count on as we approach the twenty-first century is the certainty that rip-roaring change will challenge our understanding and shake up the basic foundations of the world around us" (1991, p. xv).

Shifting Paradigms

How can we prepare ourselves and our workers for the changes that are coming at us at a dizzying rate? Morris Shechtman (1994), author of *Working Without A Net: How To Survive And Thrive In Today's High Risk Business World*, advocates the need for some paradigm shifts. The first paradigm shift emphasizes that caring for people is not synonymous with taking care of people. *Caretaking* means that you do things for people that they are perfectly capable of doing themselves while *caring for* means that you challenge people to be the best they can be.

Another paradigm shift is that we need to change our attitudes toward change. People resist change, not wanting to move out of their comfort zone -- the old ways of doing things. However, without change, people and organizations stagnate. Quality cannot be maintained without constant improvement.

Four Phases of Change

We must learn to embrace change and deal with the conflict that results from it. Scott and Jaffe, authors of "Coping With Four Phases of Change" in *The Pryor Report*, indicate that at any given time we or any one of our workers may be in one of the following four phases of change and may need assistance in successfully moving to the next stage. As lead managers we need to remember that exchanging the familiar for the new, even if it is better, means the "death" of something familiar. There is a need to allow for mourning and recovery. These phases include:

1. Denial -- lack of reaction, withdrawal, focus on the past
2. Resistance -- anger, blame, anxiety, depression, apathy
3. Exploration -- concern about details, confusion, energy, new ideas, lack of focus
4. Commitment -- cooperation, better focus, anticipation of next challenge

Think of a change that you or one your workers are experiencing now. Which phase does it represent? Is there someone that you work with that you think is incapable of change? Shechtman says, "People's ability to change is not a function of capacity but of choice. The question isn't whether people can change, but whether they choose to change" (1994, p. 21).

Mistakes

It is necessary to believe that mistakes are investments. According to Bishop W. C. Magee (in Paulson, 1991, p. 5), "The man who makes no mistakes does not usually make anything." Mistakes can be referred to as learning experiences; however, since "learning is defined as a change in behavior. You haven't learned a thing until you can take action and use it" (Shula & Blanchard, 1995, p. 177).

Success and Failure

"We think of them as opposites, but they're really not. They are companions, the hero and the sidekick" (Laurence Sharnes, in Paulson, 1991, p. 7). Think about your greatest job success. Did you achieve it without any mistakes or failure?

The third paradigm shift is that we must redefine what constitutes acceptable work, moving from adequacy to peak performance, or quality. Mediocrity and mere competence (getting the job done to get a paycheck) is no longer considered acceptable in this high risk business world. Peak performance for quality is required of *all* workers.

As leaders and managers, how can we best facilitate these paradigm shifts? We advocate the process of moving from boss management to lead management. This is a move that is necessary if we are to produce and maintain quality that will allow us to "swim with the sharks without being eaten alive" to survive and thrive as we enter the 21st century.

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The Unwritten Curriculum: Teaching Deaf Students in the '90s*

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Introduction

My first rendezvous with deaf students[1] at the post-secondary level came in the mid-seventies at a time when I was contemplating my own career and hadn't a clue what Deaf culture was all about. Until then, I had spent my entire life immersed in a hearing and speaking society, but I was not a lost and deaf soul because of this. I didn't see this as a search for an identity -- I had spend too many years preparing myself to assume full responsibility for all I did, and all that would happen to me. I wasn't about to start apologizing or looking for my antithesis. It was obvious to all that I wasn't a part of the Deaf community and to sign SCHOOL ME BEFORE? WHY IMPORTANT TO YOU? was about as far into ASL[2] as I was able to go. But there I was tutoring deaf students, many my own age and many for whom Deaf language[3] was at that core of their linguistic repertoire.

The deaf students who I tutored took great pains to render their thoughts into a form of language that I could understand. This was the irony of the situation. We sat at the table because of their call for help in subject matter in which I excelled. Bur after each session it was hard to tell who was most grateful for the lesson. The students put me on a fast track to the Deaf community and while I studiously devoured all opportunities to learn more about who these Deaf people were I wasn't so sure that I was having an impact on improving their ability to learn the material at hand.

It wasn't until a few years later, that a Deaf associate at the school for the deaf where I was then teaching pulled me aside and provided a few insights. She welcomed me to the Deaf world. She laughed at how naive I was when I first started out and confided that she and other Deaf people never held me as a confidant. I only became one of them after I had endeavored to learn Deaf signs and to assimilate Deaf culture. I asked her if that meant that most Deaf people distrusted non-deaf people and she said that was usually the case if the non-deaf person made no effort to understand the Deaf way of life. She then named a few non-deaf teachers who she said were good to the Deaf community. The element these teachers all had in common was not fluency in ASL as none of them were. Nor was it involvement in Deaf community activities -- they all had their own lives and were not expected to partake in the social events of the Deaf community. The common element was simply good teaching. They all shared wide respect from their peers for their commitment to helping deaf children learn. They empathized with the Deaf community but they were not experts of Deaf culture. Teaching was their area of expertise.

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Why are we here? Presumably because we want to teach and to teach well. We may not be innocent of clamoring for the extrinsic rewards of teaching. Salary, vacation time, hours of employment are important but intrinsically we want to have a positive effect on a deaf person's education. So what's all this talk about Deaf culture and using ASL? As we carve out the last few years of the 20th Century, culture-speak is becoming intertwined with many aspects of teaching. Teaching can no longer occur untouched by the linguistic, ethnic, or physical characteristics of the students. Our students may be deaf but acknowledging their hearing loss no longer suffices as an adjustment to their learning styles. Good teachers are knowledgeable about their students place in society. They acknowledge their own limitations, strive to improve, and make the changes necessary to continue to be effective teachers. The purpose of this paper is to take a broad look at the cultural mosaic that deaf students bring to the classroom and identify some strategies that teachers can take to be sensitive to this multitude of cultures.

Who Are the Deaf Students?

The term "Deaf" is taking a foothold in our consciousness. Most of us will define a Deaf person as being someone with a hearing loss who is also part of a culture that uses a sign language. Events and entities associated with the Deaf population are similarly named which give us such terminology as Deaf community, Deaf culture, Deaf folklore, Deaf sports, and Deaf way. Conversely, for the sake of this paper, "deaf" takes on a generic audiological definition in its reference to the condition of having some degree of hearing loss.

The reader is referred elsewhere to learn more about the people and culture associated with the Deaf community.[4] My goal in this paper is not to debate the social and psychological parameters defining Deaf culture or the social and linguistic foundations that urge us to use ASL as an instructional tool. I assume the legitimacy of their role in the education of deaf students. My present concern is the extent to which teachers must embrace Deaf culture and ASL. But before we get to that discussion there are a few misconceptions that must corrected.

Is any deaf person who uses ASL also a Deaf person? Are all students enrolled in a program for deaf students also Deaf? Must a deaf student be Deaf? To some people the answer to all of these questions is yes. Such a narrow stance does little justice to improving our understanding of the diversity within the deaf population. There are many deaf people who are fluent in ASL but have little to do with the Deaf community. They are comfortable in their interactions with people who are not deaf and who speak. Many students enrolled in a deaf program may be there because there are no other educational options for them (COED, 1988). Some of these students might be more accurately identified as hard hearing while others might be profoundly deaf but still use English as their first language. For these students the best educational practices might be those that allow them to use their English skills to attain higher academic levels.

Recognizing deaf students for the individuals they are is an important step towards appreciation of their cultural and linguistic makeup. The following funding principles can be used to help teachers recognize and accept diversity as found in the population of deaf students.

- Teachers' and others' understanding of the culture of deaf people (Deaf, deaf, hard of hearing, late-deafened, etc.) is evolutionary and it is not always possible to generalize from one group of deaf people to another,
- It is the thoughts and actions of Deaf people that provide the definition of what it means to be "Deaf."
- There are many options to succeeding in America as deaf person.
- The greatest support that teachers can give to deaf students learning to define who they are is to be there for them while taking care not to impose their own perspectives.
- Exposure to Deaf culture is important, however exposure to other cultures and providing deaf students with the opportunity to assimilate norms and values associated with the culture of the home or the dominant society is not a denial that students are deaf.
- Teachers need to foster an appreciation for cultural and individual diversity for themselves and their students.
- Teachers must maintain honesty and open-mindedness so as not to abuse their position which allows them to impart cultural norms and values.
- Teachers need to be proactive in their efforts to increase the representation of culturally diverse groups in the education process.

Who are the deaf students? We will just let each one in their own way answer that question for us.

The Multicultural Deaf Student

Post-secondary education needs to consider the ethnic and linguistic diversity of their deaf students (Nash, 1991). African American, Hispanic, Asian Pacific and other minority deaf students demand that education institutions retain a staff that is sensitive to their culture:

> Compared to their White peers, minority deaf students are not only less likely to attend postsecondary programs, but they are also more likely to attend rehabilitation vocational rather than academic programs. . . Many minority deaf students appear to be uncomfortable at predominantly White colleges and lack role models on the staff and faculty. A paucity of sensitivity training packages for campus personnel seems to compound this problem. (Schroedel & Ashmore, 1993, p. 23)

This lack of sensitivity is not limited to multicultural deaf students. A vast majority of colleges and universities and educational institutions in general are inadequately addressing the challenge that diverse students bring to the school (Grossman, 1995).

In addressing the educational needs of multicultural deaf students educators must avoid the mistake of lumping all students together under the category of deaf. This same mentality often pervades the field in its

approach to educating school-age students with multiple disabilities. What often happens, for example, is that students who have a moderate hearing loss and are autistic will invariably find themselves being served by a teacher certified in the area of deaf who lacks the knowledge and skills related to teaching autistic children. Such situations typically do not benefit the students as the teacher is unable to establish a viable educational plan that addresses the educational challenges posed by disabilities other than deafness. Likewise, a degree of hearing loss is not a sufficient rationale for categorizing the learning capabilities of a student.

Yet, the advent of a strong "Deaf way" movement has contributed to how multicultural deaf students are identified:

> African American and Hispanic deaf students often are encouraged by both hearing and deaf people to be "Deaf first," to be part of the "Deaf culture." Ways of behaving that they share with their African American and Hispanic brothers and sisters are often rejected in schools for Deaf children. To succeed, African American, Asian/Pacific Islander, Native American, and Hispanic deaf students . . . have been encouraged by the system to develop . . . a "strategy of racelessness" (Fischgrund & Akamatsu, 1993, p. 173)

However, a sociocultural identity that emphasizes "Deaf first" does not insure that all deaf people are treated alike. Not long ago, many African American deaf students attended segregated residential programs which set them apart, in the eyes of the Deaf community, from those who attended the more prestigious schools for deaf children (Bowe, 1971). Multicultural deaf students today may find themselves in school programs in which they represent the dominant ethnic population but where their cultural values are nevertheless denigrated. As a result, "multicultural deaf people are tugged at by a variety of forces, forces that segregate them in subtle ways from both the mainstream deaf community and heir ethnic or racial community" (Fischgrund & Akamatsu, 1993, p. 173).

Compounding this problem is the potential impact of the sociocultural environment. The identities deaf people choose are shaped by the social context in which they interact. An African American Deaf university student relates this process as he explains the path of his own social identification:

> Where I grew up in Jamaica I always saw myself as a deaf person because there were so many Black people living there. Later, when I moved to Canada, I began to see that I am a Black person, which is how I identified myself. This is because there are a lot of white people living in Canada. Now that I am at Gallaudet University, I see myself as a Black Deaf person. (Stewart, 1991, p. 69)

For this person and others the ability to move freely between two or more cultures should allow for greater access to the benefits that the various social institutions (e.g., education, family, religion) associated with each culture have to offer. Thus, our goal is not to change the environment to accommodate the educational and cultural needs of each deaf student. Rather, we must strive to establish an environment where learning is unhindered by ingrained social prejudice and monocultured instructional strategies.

Teachers and the Deaf Student

Many teachers are not prepared to deal with cultural diversity as defined by a population of deaf people. Diversity as we see it in programs for deaf children is limited to degrees of hearing loss or to the differences in levels of language development. To some extent, these are manageable traits. We deal with the hearing loss through the provision of hearing aids, speech training, sign language, and other accommodations. Language development is also our forte as we weigh the advantages of traditional and whole language instructions, specifically designed reading materials, and in general reach out to a long list of resources addressing the language development of deaf children.

But Deaf culture? What do we do now? Is that something that we as teachers need to be concerned about if we are to be effective? What about ASL? After years of an English dominated curriculum, is there a need to change now? At least at the elementary and secondary levels the law says we do. Public Law 94-142 and the 1990 amendments to the act require that educational services be culturally appropriate for students with disabilities. There is, however, no legal definition of cultural appropriateness (Grossman, 1995). Each state and even each school system is allowed to design effective instructional approaches that are culturally appropriate. But what's effective with one group might not be effective with another group of children (Grossman, 1995).

Still there is a sense of urgency in the field as there is a growing tide of linguistic strife in schools where the instructional use of sign language dominates. The Deaf community and others are demanding that ASL be an option in schools (Stewart, 1993). More and more deaf students feel alienated in learning environments where English is the only language to which they are exposed. They perceive their teachers as having a lack of respect for their language and hence for their culture. They are waiting for teachers to respond to the linguistic and cultural diversity of their classrooms.

Opening the Doors for Deaf Culture in the Classroom

Below are some steps that teachers can take to become more sensitive to multicultural makeup of their classrooms. The emphasis in this section is on becoming sensitive to Deaf culture and its linguistic anchor, ASL.

- Facilitate open discussions of Deaf culture and ASL. There is no need for teachers to be on the defensive or to feel that they are inadequate if they lack knowledge about Deaf culture. Acknowledging the presence of Deaf culture and going on with the business of teaching is a superior approach to denying its presence. But teachers must actively pursue more knowledge about this unique culture and discussing it with their students and colleagues is one way of doing this. Discussions should aim to (a) increase understanding of cultural characteristics such as the role of ASL community and in the school, the process by which deaf people are socialized into the Deaf community (e.g., Padden & Humphries, 1988; Stewart, 1991), Deaf cultural values and how they relate to the values of society in general, (b) decrease prejudices through mutual respect for

differences, and (c) learn how knowledge of Deaf culture and ASL can improve instructional effectiveness. During discussions, participants should be encouraged to look for parallels between cultures while de-emphasizing the notion that one culture is superior to another.

- Actively incorporate Deaf culture into the classroom. Cultural pluralism is not new as efforts have been made to include cultural aspects associated with African American, Hispanic, Native American and other cultures into the curriculum. Discussions of culture should avoid treating a specific culture as a special topic opting instead for ongoing discussions of cultural characteristics and issues throughout the curriculum. This is not to suggest that certain aspects of the curriculum must be brushed aside to make room for Deaf culture. Nor does it mean that teachers must become experts overnight on Deaf culture and attain immediate fluency in the use of ASL. No one believes this can happen but respect for Deaf culture can happen and it should happen quickly. Aspects of Deaf culture that can be incorporated at a post-secondary level include Deaf folklore, story-telling in ASL and on videotapes as opposed to English and print, information about Deaf leaders, and deaf students' self-analysis of their position in various sociocultural contexts. Incorporating Deaf culture also means using Deaf professionals in all aspects of education and not simply as guest speakers.
- Recognize individuality. Let a deaf person define who she or he is. Let's step beyond the deceit engendered by stereotyping. Educators are prone to judge their students and prescribe remedies for what they perceive to be shortcomings in a deaf person based on global assessment of deaf people in general.
- Encourage collaboration among deaf and non-deaf teachers in academic work. A teacher can only go so far. Infusion of multicultural content into the curriculum is only one component of a total approach to appreciating cultural diversity. The purpose of bringing deaf and non-deaf teachers together is to encourage a mutual exchanging of information. The spotlight is not on the deaf teacher, it is on knowledge and skills that can be used to improve teaching.

Teaching Without Demons

In the education of deaf students at the postsecondary level most teachers are non-deaf; they have normal hearing. While we wish that this fact would not make any difference in the way a person teaches, we know too well that for some people it does (Stewart & Donald, 1984). This truth is revealed in many ways in teachers who say that they are skeptical about the value of learning about Deaf culture. They perceive such learning as contributing little or no benefit to their teaching. It is revealed in teachers who are adamant that they could never learn ASL no matter who long they were to study it. They persist in teaching as usual with little regard to the effectiveness of their language and communication behavior. It is revealed in teachers who are fearful of Deaf people assuming too large of a role in the education of deaf students. They cling to a business as usual approach so as to minimize the challenges to their authoritative knowledge of how deaf people can best be taught.

But Deaf instructors are not immune from criticism. Being Deaf and fluent in ASL is no guarantee of effective teaching in the same manner that a non-deaf teacher is not necessarily a good teacher of non-deaf children. All teachers must reflect upon their teaching, dealing with their weaknesses and building upon their strengths. Reflection should center on prejudices and insecurities, goals and support. It should be guided by questions with answers that only the teacher would know. Do you think you can make a positive difference in a deaf student's learning? Do you think learning about Deaf culture and ASL will require too much of your time? Do you treat your colleagues, deaf and non-deaf, as equals? Such self-reflections will help teachers rid themselves of those mental demons that plague their efforts to teach effectively.

Conclusion

If we are to accept diversity in the way we educate deaf students then we must not make our understanding of diversity predicated on special events. Postsecondary teaching must refrain from the grade school approach to learning about diversity with such mundane efforts as a celebration of famous deaf people. nor can efforts toward cultural appreciation be satisfied with an annual guest appearance in classrooms by a Deaf storyteller. The acquisition of knowledge and skills relating to Deaf culture and ASL demands an ongoing commitment from those instructors who teach deaf people. Therefore, it is imperative that we become proactive in our efforts to bring cultural and linguistic aspects of the Deaf community into our postsecondary institutions. This effort must eventually become a part of the norm for postsecondary teachers.

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Endnotes

[1] The term "deaf " is used in a generic sense to include hard of hearing and Deaf persons.
[2] ASL stands for American Sign Language, the recognized language of Deaf communities in the United States.
[3] Until ASL became popularized in the Deaf community, Deaf people would refer to their language as Deaf language or Deaf signs.
[4] For in depth exploration of the Deaf community and American Sign Language, see, for example, Lucas, 1989; Padden & Humphries, 1988; Schein, 1989; and Stewart, 1991.